

4301
*Fearing the LORD, and serving him in Truth, the
Means of obtaining the Divine Protection; and
preventing the Ruin of a Sinful People.*

A 7
S E R M O N

PREACHED AT

Alesbury and Wendover

IN THE

COUNTY of BUCKS,

December 18, 1745.

Being a Day appointed by His MAJESTY for a
Public Fast, on Account of the present
UNNATURAL REBELLION.

By THOMAS PIETY.

Published at the Request of those who heard it.

L O N D O N :

Printed by W. STRAHAN for the AUTHOR at *Chipping-
Wycomb*; And sold by JOHN NOON, at the *White Hart*,
Cheapside; JAMES BUCKLAND, at the *Buck*, *Pater-noster-
Row*; Mrs. PIER's and WEINTZ, *Holborn*; and Mr.
DAGNEL, at *Alesbury*.

[Price Six-pence.]



I S A M. xii. 24, 25.

Only fear the Lord and serve him in Truth with all your Heart ; for consider how great Things he has done for you : but if you will still do wickedly, ye shall be consumed.

THAT there is one infinitely wise and good God, who governs the World by his Providence, has been a Principle so universally received, that it cannot but be Matter of Wonder and Astonishment to every pious Mind, that this Belief should have so very little Effect in the World. Both past Ages and the present, afford but a melancholy Proof of the small Influence *the Fear of God* has had on the Minds of Men.---The People of *Israel* were peculiarly distinguished from the rest of the World. Almighty God had, by several remarkable providential Events, given them undeniable Evidences of his omnipotent Power, his infinite Wisdom, and his boundless Goodness!—And yet we find that this very People, for whom God had done such great and marvellous Things, soon forgot their kind Deliverer : So little Fear or Reverence of the Divine Being had they upon their Minds, that they quickly fell into the idolatrous Customs

of the Nations round about them ; till at length it pleased the Almighty to punish them in a severe and remarkable Manner, with the Recompence of their Error which was meet.—He gave them up into the Hands of their idolatrous Enemies, till they became truly sensible of their Sin of Ingratitude to him, who had done such great Things for them.—Then indeed *they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and served Balim * and Ashtaroth : But now deliver us out of the Hands of our Enemies, and we will serve thee.*

The People of England very much resemble the People of *Israel*, in regard to Favours received from God : But I am sorry to say it, that we resemble them too nearly also in our Impieties and Wickednesses of several Kinds ; but more particularly in our base Ingratitude to him, for the great Things he has done for this Kingdom. He has, by several remarkable Interpositions of Providence, delivered us out of the Jaws of Popery, and out of the Hands of those who are sworn Enemies to our Civil and Religious Liberties. If it should be asked, what Influence these Deliverances has had on the People of this Nation, it must be answered ; that we, like *Israel* of old,

* The Gods of *Balim* were some remarkable Heroes, such as had distinguished themselves in their Country's Service, whose Images they set up and worshipped.—The Gods of *Ashtaroth*, Mr. *Selden* says, were some Goddesses of the Groves ; for even Trees were accounted sacred Things by the ancient Heathens, who consecrated them to this or that Deity ; adorned them with Lights, Ribbands, and the Spoils of their Enemies ; and made Vows to them ; so that Travellers, as Bishop *Patrick*, in his Commentary on *Judges* iii. 7. observes, were wont to stop when they were to pass by, as if they had been the Habitation of some God.

in Time of Prosperity, have forgot the God that made us, *and lightly esteemed the Rock of our Salvation.*—In these Circumstances, when we must necessarily be conscious of our own Ingratitude, and Almighty God seems greatly displeased, and threatens us with his Judgments for our Iniquities, and seems to be bringing our Enemies upon us as a Scourge; under these Circumstances, I say, what in human Wisdom and Prudence is now our Duty?—The Prophet *Samuel* has told us in the Text, *Fear the Lord, and serve him in Truth with all your Heart; for consider how great Things he has done for you.*

In my discoursing on these Words, that it may be most useful on the present solemn Occasion, I will shew you,

I. That it is the Duty of a sinful People, who would hope for the Divine Protection when surrounded with Troubles, *to fear the Lord, and serve him in Truth with all their Heart.*

II. That I may excite and encourage you to this your indispensable Duty, I will point out some of the most remarkable Deliverances God has wrought out for this Nation.—*Consider how great Things he has done for you.* And then,

III. and *Lastly*, I will remind you, that if Sinners will not repent and humble themselves before God; but, on the contrary, still continue to do *wickedly*; there is nothing they can expect, but according to the Prophet's Prediction, they, *shall be consumed.*

First, I am to shew you, that 'tis the Duty of a sinful People, who would hope for the Divine Protection when surrounded with Troubles, *to fear the Lord, and serve him in Truth with all their Heart.*—This will appear plain and evident to every thinking Man; both from the Principles of Reason, and divine Revelation.—From the Principles of Reason. We believe that there is one infinitely wise and good Being, who concerns himself in the Government of the World; that to him we are accountable, and that it is from him we receive our Beings, and all the Favours and Mercies we enjoy; who watches all our Actions in the present Life, and will undoubtedly call us to Account in the future: Therefore it is highly reasonable, that we take the utmost Care to secure his Favour and Protection, by a good Life and Conversation; for as he is a Being possessed of infinite Purity and Holiness, so he cannot but approve, and be pleased with those who live with a becoming Fear and Reverence of him, and endeavour to promote his Kingdom of Righteousness in the World.—From Revelation. It is there constantly represented, that God expects and enjoins it on us, that we should have a due Fear and Reverence of him always before us, *Psalms lxxxix. 7. God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all them that are about him.*—And the Lord, by his Prophet *Moses*, complains of the great Deficiency of the Children of *Israel* in this important Duty, in these Words, *O that there was such a Heart in them that they would fear me, and give Evidence to the World of the good Effect of their Fear, and keep my Commandments always; that it might be well with them, and with their Children for ever.* It

It may be necessary here to take notice, that the Fear of God is sometimes in the sacred Scriptures represented as comprehending the whole Duty of Man, both to his Maker and Fellow-Creatures; but in the more common Acceptation of the Word, it is generally taken for a religious Reverence of the Divine Being, and his providential Government over us.—Fear in itself, as a Passion, is a Motive of Action arising in the Mind from the Object we fear: And we may be assured those cannot truly fear God, who will not obey him. There is indeed a Fear, or rather a Dread, of the supreme Being, which seems to have arisen in the Minds of Men, from some unjust Representations of Almighty God, as if he was an arbitrary, inexorable, and cruel Being, void of all Compassion to his Creatures.—But this is so far from being a true Character of God, or a Part of true Religion, that, on the contrary, it destroys the very Foundation of it. I must own pious *Job* tells us, that when he considers of God *he is afraid of him*, *Job xxiii. 15.* But by this Expression we are not to understand, that he dreaded the Thoughts of God as a merciless Being, but rather as a righteous Governor, and as a strict impartial Judge; from whose Displeasure the impenitent Sinner can find no Protection in Times of Trouble; but on the other hand, the more every pious Christian considers his Dependence upon God as the Author of his Being, and of all the Blessings he enjoys, the more and greater Reason will he always have to love and honour, to reverence and adore him.—But the Fear of God being a Disposition of the Mind, it may here be proper to consider it in the Influence it has upon our general Conduct in Life.—And here we find

find it a very useful Passion implanted in us by the great Author of our Beings, for very wise and valuable Purposes.—And if we are not lulled to Sleep, in a careless Security, when Trouble surrounds us, our Fear will be ready to point out the Danger and the Way to escape it.

And now to apply it to our present Circumstances; What must we think of the Man, who appears void of all Concern, when he sees, that the Nation in which he lives, is invaded by a Popish Pretender; and encouraged by *France* and *Spain*, the open and avowed Enemies of this Kingdom;—When he sees the Crown of our rightful Sovereign King *George* insolently struck at, by one that has been bred up in Hatred to the Protestant Interest;—when he sees the Religion and Liberties of his Country in the most imminent Danger; and is notwithstanding contented to sit still in a careless Security, when every thing that is dear and valuable to him is thus attack'd—I say, the Man who in these Circumstances appears void of all Concern, can have no true Fear of God before his Eyes; nor any Regard to the Honour and Interest of his Country.---But Fear when duly proportioned, and conducted with Wisdom and Judgment, is an excellent Means to excite us to the most proper Methods, to ward off the Dangers to which we are exposed.---And in a religious View, it is the usual Means of making Sinners sensible of the Necessity of Repentance and Amendment of Life, as the only Way to escape the Judgments of God.---This, let us hope, will be the good Effect of *Fearing the Lord, and serving him in Truth with all our Hearts*, under these pressing National Calamities.---We are a People highly favoured of God, as were the *Jews* of old.

The

The Blessings we have enjoyed, which are many and singular, seem to have flown from God's free and unmerited Goodness!—He has blessed this Island till lately with Peace and Plenty; he has given us true Religion and Liberty; while other Nations are in wretched Slavery to Superstition and Idolatry.-- If it should now be enquired, what Use has been made of these distinguished Blessings which we have enjoyed; The Answer is but a melancholy Reflection: We have received the Favours of Heaven, without being duly thankful to God who bestows them; we have abused his Mercies by repeated Provocations; and the Profaneness and Immorality which has so spread itself in the Kingdom, we have great Reason to fear has incurred the divine Displeasure.—The Iniquities committed in the Nation, are great and many; but the Virtues practiced are small and few.—To instance only in a few Cases: The Want of common Honesty, Sincerity and Integrity, among Men, is greatly to be lamented. Righteousness, Truth, and Faithfulness, are greatly failed from among Men --- While on the other hand, Knavery and Hypocrisy, with *French* Faith, attended with Bribery and Corruption, greatly increase and abound in the Kingdom: Almost all Ranks of People appear to be greatly corrupted; for where is that Honesty and Sincerity, that Integrity and Uprightness of Heart, which the People of *England* once enjoyed; and which so much becomes the Gentleman, the Soldier, and the Christian? and which is an inseparable Companion of true Courage and Valour.---Is it not greatly to be lamented, that the Nation has been for several Years very forward to run into *French* Customs and Vices; which, without a timely Reformation,

C

mult

must terminate in the Ruin of our dear-Country. For any Sort of Religion, or of Government, will serve a People, when Justice and Honesty, Sincerity and Integrity, are very little regarded.---In these Circumstances, it greatly concerns us all, both in our Personal and National Capacity, to make humble Confession before God, on this public Day, set apart by our good and rightful Sovereign; that we may obtain Pardon for our many and repeated Offences against the Laws of God. Let us plead with him for *his Mercy's sake*, and for the People of *England*, that he will not enter into strict *Judgment with us*.---We must own *we have sinned, we have done wickedly*, we have rebelled against God by departing from his Precepts. We must acknowledge, *that to us belongs Confusion of Face*, as at this Day, *to our Kings, to our Princes, and to our Fathers, because we have sinned against him: And that to the Lord our God belong Mercy and Forgiveness, though we have rebelled against him; we have not obeyed the Voice of the Lord our God, to walk in his Laws which he has set before us*, Dan. viii. 9, 10.

I must own, we have great Reason to fear, that the many, great, and crying Abominations committed in the Nation with Impunity, may have justly incurred the divine Displeasure. Is not the public Worship of God among us, in general, sadly neglected.-- Is not his most holy and sacred Name, which shou'd never be mentioned, but with the most profound Awe and Reverence, daily profaned by Multitudes in the Nation by wicked Oaths and Curses—Do we not hear both Day and Night in our Cities, in our Towns, and even in our little Villages, Numbers of Creatures, destitute of all true Fear of God; who are daily
impre-

imprecating the divine everlasting Wrath! calling for Damnation on their own Souls, or on the Souls or Bodies of their Fellow-Creatures.—And so great and numberless are the Corruptions, which are daily committed with Impunity in the Kingdom, notwithstanding the good Laws we have for the Suppression of Vice, Prophaneness, and Immorality, that one cannot well tell, who are the most remiss in their Duty; whether the Ecclesiastic Magistrate, or the Civil.—And can we think that a Nation in these Circumstances is not in great need of a Reformation? Or rather, unless we timely repent, how can we think to escape the Judgments of God!—*O that Men would therefore fear the Lord, and serve him in Truth with all their Heart!*—Let wicked Men consider, that they live and act in the Sight of an omnipresent Governor; possessed of perfect Justice, Holiness, and Purity, who knows the secret Intents and Purposes of their Hearts, who cannot possibly be imposed on, but will undoubtedly reward or punish them according to their several respective Deserts.—May this Consideration effectually lead them to Repentance. *What Man is he that desires Life, and loveth many Days that he may see Good, let him keep his Tongue from Evil, and his Lips from speaking Guile: Let him depart from Evil and do Good; let him seek to make his Peace with God, and pursue it.*—Almighty God is represented as being angry with Sinners every Day; when they spread forth their Hands he will hide his Eyes, and when they make many Prayers he will not hear; but on the contrary has threatened, that he *will laugh at their Calamity and mock when their Fear cometh.*—And though wicked Men may go on and prosper for a Time, and as the wise Man expresses it, *cheer them-*

themselves in their Youth, and walk in the Ways of their own Hearts, and in the Sight of their own Eyes, yet let them constantly remember, that for all their Immoralities God will bring them into Judgment, Eccles. ix. 9.—The Time is coming, and we have great Reason to believe that it hastens apace, when we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done whether it be good or bad, 2 Cor. v. 10. For the Son of Man shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and who obey not the Gospel of our Lord Jesus Christ; who are represented as reserved, to be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, 2 Thess. i. 7, 8, 9.—There is a proper Time for the Ministers of the Gospel to speak; or in the Prophet's Phrase, to cry aloud and spare not; to shew to the People their Transgressions, and to the House of Jacob their Sins.—I would therefore hope, that it will not be thought that I have Pleasure in the Complaints which I have made of the Iniquities of my Countrymen;—What I have said arises from a Heart that wishes a speedy and an effectual Reformation throughout the Kingdom; as the only Means to obtain the divine Protection in our present Troubles.—And those who chuse to be silent, when the Iniquities of the Nation are flowing in like a Flood to destroy us, are justly to be suspected, through Ease and Luxury, to be lulled to Sleep in their Security.

We are told in the Text, that we must serve the Lord in Truth with all our Heart.—To the Jews this was a Command to serve the true God, the

God of their Fathers, according to the Revelation, given by *Moses* : They were to worship him in Sincerity, with all their Heart : Their Affections were not to be divided, and placed on Heathen Deities, according to the idolatrous Practice of the Nations round about them.—To Christians this will be of excellent Use ; to teach us that we must pay a peculiar Regard to the Christian Revelation, in opposition to the gross Corruptions that the Church of *Rome* has introduced. It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* But if the Pretender to the Crown of this Kingdom, should succeed in this daring and insolent Attempt ; as he was nursed and bred up in Bigotry to the Church of *Rome*, so depend on it, he will endeavour to establish Popery here ; when in all Probability, we shall no longer be permitted to worship God, through our *one only Mediator*, with that Sincerity of Heart and Purity of Mind which his sacred Word directs ;—But Prayer and Thanksgiving must be made to a Number of *mediatorial Gods*, who neither deserve our Homage, nor can they possibly reward it.—Such as they call Saints, who while they lived, were the great Supporters of the Corruptions of the Mother of Abominations ; even these we must bow down to, who have been the cruel Persecutors and Murderers of the true Saints and People of God : So that instead of serving God, *in Truth with all our Hearts*, or as our Saviour expresses it, *in Spirit and in Truth*, as becomes the sincere Professors of pure and undefiled Religion ; we must pay regard to such numberless Rites and Ceremonies, that one would wonder that either the Weakness or Folly of Men could ever invent or endure.—But these Things we must be obliged to submit to, if he who now invades

invades us should succeed, or refuse it at our Peril. For as he is bred up a sworn Enemy to the Protestant Religion and Liberties, he very probably looks upon us all, however denominated or distinguished, as under what they call the damnable Guilt of Heresy. The Right which we claim, to think and judge for ourselves, as Protestants; upon which all rational and acceptable Religion is founded; this Right, I say, they call Heresy; a Crime the Church of *Rome* is never willing to forgive; but endeavours to extirpate it, under the dreadful Penalty of eternal Damnation!—They have one infallible Judge that cannot err, who has a Power to make Laws, and to bind, or loose, at Pleasure. It is to no purpose to tell them, that we as Protestants are told by Authority divine, that *there is one Lawgiver*, (meaning Christ Jesus) *who is able to save and to destroy; who art thou that judgest another?* Or as it is exprest in some ancient *Latin Copies* *, there is one Lawgiver and Judge. The Author of the late Translation of the New Testament from the *Greek* renders it; *There is but one Legislator and Judge, he that has Power of Life and Death, who art thou to pass Sentence upon another?* I say, 'tis to no purpose to tell them, that we are accountable to none but Christ alone, and he is our only Lawgiver as Christians; for if ever we should be subject to their Power, we shall soon find, that they will boldly usurp the Authority of Christ, and blasphemously assume to themselves the Power both of Salvation and Damnation.—I own, we have been told of late, that Popery is not so cruel now

* *Unus est Legislator atque Judex.* — But *Beza* renders it, *Unus est Legislator qui potest servare & perdere: tu quis es qui damnas alium?* Jac. iv. 12.

as formerly ; and that this Pretender, if he should succeed in his wicked Attempt, will not be so severe as he has been represented.—But depend on it, how great soever his own Good-Nature and Humanity may be ; he is under such Obligations to the Pope and Cardinals, that they will never permit him to spare a People, whom they have so often cursed, and so long doomed to Destruction. Supposing what we have heard of late were true, that Popery has appeared rather milder than formerly ; yet we have it on Record, to the eternal Infamy of bloody-minded Papists, the great and merciless Cruelties they have committed in less than two hundred Years past.—Witness the Massacre of *Paris* in 1572, at which Time near one hundred thousand Protestants were barbarously slain for their Religion : The Streets of *Paris* were covered with their dead Bodies, and the whole City reeked with the Blood of the Slain ; where the *Romish* Priests ran among the murdering Crew, and holding a Sword in one Hand, and a Crucifix in the other, begged them to spare neither Relation nor Friend, but to put them all to the Sword *.—Witness also the cruel Tragedy in *Ireland*, where, according to several Accounts, near two hundred thousand Protestants were barbarously murder'd.—Also their Execution at *Thorn*, and the grievous Persecution of *Saltzburgh* ; and the late Dragooning of the poor Protestants in the South of *France*, where they hanged their Ministers, and rioted in the most enormous Cruelty.--- In a Word ; If ever this Pretender should be capable of wresting the Crown from off the Head of our rightful Sovereign King *George*, [whom God long preserve] and he become settled in this

* Essays on the Civil Wars.

Kingdom, there is great Reason to fear, that this Antichristian Church will again triumph in this Nation; when Racks and Gibbets, and all the Cruelties of the Inquisition, will be enforced on us, as what they call wholesome Severities.—I am ready to agree with Archbishop *Tillotson*, the Papists are made like other Men; they have Humanity and Good-Nature, and benevolent Dispositions, like the rest of Mankind; but 'tis their Religion makes them savage and cruel.—But as we would hope for a Deliverance from this Evil which now threatens us, let us follow the Prophet's Advice; *Fear the Lord, and serve him in Truth with all our Hearts.*

I am now, 2dly, To point out some of the most remarkable Deliverances God has wrought out for this Nation. *Consider what great Things he has done for you.*

When the whole Nation was overspread with Darknes, Ignorance, and Popish Superstition, which continued for a great Number of Years in this Kingdom, it pleased Almighty God to bring forth Light out of Darknes. He raised up the Learned and Judicious *John Wickliff*, D. D. and Sir *John Oldcastle*, the good Lord *Cobham*; both of these great Men made a considerable Stand against the Errors of Popery *. *Wickliff* translated the Holy Bible from the Latin into our Mother-

* The Lord *Cobham* fell a Sacrifice to their Cruelty; they hanged him to a Gallows by a Chain about his Middle, and burnt him to Death.—Dr. *Wickliff*, while he lived, escaped their Fury, through the Favour of the Duke of *Lancaster*; yet in about forty Years after, the Council of *Constance* found him guilty of Heresy, and ordered his Bones to be taken up and burnt. *Echard's History of England.*

Tongue.

Tongue. To this Bible he wrote a large Preface, wherein he greatly exposed the Corruptions of the *Romish* Clergy; condemned the Worshipping of Saints, and denied the Doctrine of Transubstantiation; and exhorted the People to study the Scriptures. This was the Means that opened the Eyes of the People, to see through the iniquitous Mystery of Popery. And it is to this we, in a great measure, owe our Happiness as Protestants at present; for though it must be owned, that the Reformation was not perfectly brought about, till upward of 180 Years afterwards, yet by this means the first Seeds were sown and grew up by Degrees to Maturity. This Nation has been blessed with this distinguished Light, this sacred Repository of the divine Oracles, for a great Number of Years. The Bible has often been wonderfully rescued from the most imminent Danger, when in all human Appearance it would be wrested and torn from us: for as soon as the Reformation became established, Popish Bigots began to plot and contrive how they might deprive us of this Jewel.—When *Q. Mary* ascended the Throne, she very soon shewed her Attachment to Bigotry and Superstition; and this made her cruel and oppressive. And by the Influence of Popish Bigots round about her, she soon began to use Fire and Faggot, those great Arguments of Popery, in order that she might utterly extinguish this glorious Light, which had begun to shine upon us. Here were Numbers who truly feared God, and sacrificed every thing that was dear to them, and even Life itself, *for the Cause of God; and for the Testimony of Jesus.*

And because many Martyrs chose rather to seal the Testimony of their Doctrine with their own Blood, than to renounce their holy Profession, and

continued stedfast to the last, exhorting the People even at the Stake where they were burnt, never to renounce their Profession. *Gardiner* and *Bonner*, two base and cruel Men, unworthy the Dignity of the Character and Office of Bishops; these wicked Men, I say, threatened to cut out the Tongues of the Martyrs, unless they promised not to make Speeches to the People *. But what can be said to these Things? Surely Cruelty is interwoven with their Religion. But here Providence seems to have remarkably concerned itself for this Kingdom: The Reign of this Princess was very bloody indeed, but God made it short, by taking her away by Death.—She was succeeded by the illustrious Queen *Elizabeth*, who was the Glory of *England*, and the Deliverer of the Protestant Religion and Liberties. As she was carried through the Acclamations of the People in *Cheapside*, she received the Holy Bible, and kissed it, clapt it to her Breast, saying, This is my chief Delight, and shall be the Rule of my Government.—Even the Bishops met her, and she kindly received them all, but *Bonner*, whom she looked upon as one defiled with Blood. She thought it seemed indecent to treat him with the Sweetness of Disposition, agreeable to her good Temper; and that shewing Respect to a Person so polluted, would seem to give Countenance to his Crimes. During the Reign of this illustrious Princess, Popish Bigots were almost constantly endeavouring to deprive us of the Blessings we enjoyed, and to root out, if possible, those Seeds of the Protestant Religion and Liberties, which she had so zealously sowed. The Pope first of all anathematized her as a Heretick, and dissolved her Subjects from all due Obedience

* Bishop *Burnet's* History of the Reformation.

to her ; and then perswaded the King of *Spain* to assist him in an Invasion ; so that, if possible, they might by Force of Arms root out the Protestant Religion by Fire and Sword.

Money was greatly wanting to accomplish this End, and the Pope offered, if need were, to expose all the Treasures of the Apostolick See, and even to pawn the Chalice and Crucifixes, and the sacerdotal Vestments to carry on their holy Enterprize *.

But notwithstanding the greatness of this Preparation, to destroy our Religion and Liberties, it pleased Almighty God, to deliver us from this Plot, by a Messenger being intercepted with Letters to the Queen of *Scots*, who was a profess'd Papist.--- Hereupon the Duke of *Norfolk* was drawn into a Conspiracy, tried, found guilty, and beheaded.--- But to take Notice of all the Contrivances of the Enemies of our Religion and Liberties, against the Life and Crown of Queen *Elizabeth*, and her many Deliverances, it would be necessary to transcribe a great Part of the History of her illustrious Reign. I shall therefore mention only one Instance more during her Reign, which is that signal Deliverance the Almighty God wrought out for us, from the *Spanish* Invasion ; which ought to be had in everlasting Remembrance, as one of the *great Things which God has done for this Kingdom*.

The Pope excites to an Invasion with publishing a Bull, wherein he promiseth a full Pardon of all their Sins, who should engage in this Enterprize ; he proceeds with cursing the Queen of *England*, and absolving all her Subjects from their Oaths of Allegiance to her ; and threatens them with the Danger of the Wrath of God, if they assist her

* History of Popish Plots.

anywise, and do not use all proper Means to bring her to Punishment.---This Bull of the Popes was look'd upon as an apostolick Mission ; and to let the World know, that the Pope look'd upon it as a holy War, he named twelve of the largest Ships by the Names of the Twelve Apostles *.--And he intended nothing less than the Destruction of the *English* Nation, and the Protestant Religion, all at one Blow. They had furnished out one of the greatest Fleet of Ships that had ever before appeared on the *British* Seas ; My Lord *Bacon* mentions 130, whereof 72 were mighty Gallioses and Galloons, like floating Castles ; others reckon 150 Ships, besides a Number of small Vessels. This Invincible Armada, as the Pope called it, was manned with 30,000 Soldiers and Mariners ; among which were a great Number of Gentlemen Volunteers, who hoped to have made their Fortune by this Expedition to *England*. These Ships were furnished with all Sorts of Provisions, and expected to have been assisted with an Army of 50000 Soldiers out of *Flanders*, under the Duke of *Parma*, which they hoped to have transported over to *England* under the Protection of this mighty Fleet. But let us now see, when nothing but Ruin surrounded us, *what great Things God hath done for us*. The Almighty blew them away, as it were by the Blast of his Mouth ; their boasted Navy was batter'd, dispersed, and almost totally ruined. For Almighty God seems to have fought them [as we hope he will our *French* Invaders] by stormy Winds, which are constantly represented in the Sacred Scriptures as fulfilling his *divine Command*. They are driven on Rocks by Tempest, are so dispersed and shaken, that but few of either Men or Ships

* See *Echard's History of England*.

returned to *Spain* to carry the doleful News.--- Lord *Charles Howard* and Sir *Francis Drake*, with but little more than half the Number of the Enemy's Ships, fought them so bravely, that they utterly scattered and destroyed those that had escaped the Storms: So that the Pope's Anathema, and *Spain's* invincible Armada, both proved equally ineffectual.

But this signal and remarkable Instance of Providence, concerned in our Deliverance, but in their Destruction, made very little or no Impression on those enterprizing and bloody-minded Papists; still they go on with their inhuman Designs to work out our Ruin.

The next remarkable Deliverance which I shall take notice of, is the Gunpowder Plot, which ought to be recorded among the *great Things God has done for this Kingdom*. This appears from the most authentic Accounts to have been one of the most wicked Conspiracies that was ever hatch'd or contrived at *Rome*; It was big with Horror, and black with Destruction!---They, by digging large Caverns under the Parliament-House, and there placing 36 Barrels of Gunpowder, intended, when the King, Lords, and Commons, were sitting, to have blown them all up at once; so that the King, the Dukes, the Lords, the Commons, and the whole Flower of the Kingdom, would have fell a Sacrifice to cruel and designing Papists. But here again consider the *great Things God has done for us*.---The Train of Gunpowder was laid, and the Fire almost ready to be put to it; all Things were almost brought to a Crisis, and the Time very near when this great, this fatal Blow was to be given.---But here the omnipotent God, who reigns as rightful Sovereign over all Worlds,
merci-

mercifully interposed, and brought to light those dark Councils which had been cover'd over with Night, and those wicked Wretches that were principally concern'd, to a deserv'd Punishment. 'Tis dreadful to think of the Consequences of that Treason, had it been permitted to have taken Effect: for the Instruments of it publicly declar'd, they were resolv'd to have pursued this first Blow, to the entire Destruction of all Protestants. In all Probability, had they succeeded then, or should they succeed now, with us must perish the Protestant Religion and Liberties throughout *Europe*.

Another remarkable Deliverance which deserves to be remembred among the *great Things God has done for us*, is that wrought out by our glorious Deliverer King *William*.

To him under God, we owe all our Blessings and Privileges that we now enjoy as Protestants; our Lives, our Estates, our Friends, and our Religion, even that pure, and uncorrupt Religion, which the Son of God came down from Heaven to teach us, freed from all those gross Corruptions which Papists would have cramm'd down our Throats with Firebrands*. It is well known, that when King *James* came to the Throne, Popery began every where openly to appear, and the Doctrines of passive Obedience, and Non-Resistance, were preach'd up and inculcated on Men's Consciences, under Pain of Damnation. The Papists now declared, it was a great Evil to say any Thing in the Defence of the Protestant Religion and Liberties; and some of those who had the Courage to appear in the Defence of the Liberties of their Country, were presently imprison'd, as Offenders against the King's Person and Government. Thus

* Dr. Gale's Sermon on the 5th of November.

were all our Laws, our Civil and Religious Liberties, in the utmost Danger of being taken from us, when the three Estates of the Kingdom, agreed to invite the Prince of *Orange* to come over to our Assistance, and Almighty God commanded even the Wind and the Seas to obey him; which brought our great Deliverer, and safely landed him in *England*. And now King *James* flees before him, as though he was conscious of a bad Cause, and chuses rather to abdicate the Government, then to administer it according to the Laws of the Realm; and as he carried away the Person whom he called his Son with him, which every Body knows was greatly suspected, the Nation was under a Necessity of providing for themselves in the manner they did; and those whose Right it was to settle this important Affair, agreed to fix the Crown on the Heads of King *William* and Queen *Mary*, without taking the least Notice of this Pretender. It is therefore weak and ridiculous for Men to talk of *Jure divino*, unless they prove his divine anointing, as in the Cases of *Saul* and *David*, or of Right hereditary, unalienable and indefeazable.

If we now pass on to the latter Part of the Reign of Queen *Anne*, we shall find that Popish Bigots were continually plotting and contriving how to deprive us of the Protestant Religion and Liberties. So great was their Influence with that Queen, that she at last was prevailed on to send an Invitation to the Pretender, to come and take on him the Crown of these Kingdoms; but this Invitation became the Ruin of their Scheme, for the Person who was sent with the Invitation, went to the Elector of *Hanover*, instead of going to the

Cheva-

Chevalier de St. George. * By this means all their Designs against our envied, but happy Constitution, prov'd abortive.

And no sooner was King *George* settled on the *British* Throne, but presently we hear of a Rebellion in *Scotland*, carried on and headed by the Earl of *Marr*, who had a Commission under the Pretender's own Hand, for nominating him Lieutenant-General, and Commander in Chief in the *North*. The Earl of *Derwentwater*, *Foster*, and others, to the Number of 250, appear'd in Rebellion near *Rothbury*, and soon after were join'd by the Lord *Widdrington*, and proclaim'd the Pretender at *Wakeworth*, *Morpeth*, and *Hexham*; from these Places they went to *Brampton*, *Penrith*, *Appleby*, *Kendal*, *Lancaster*, and *Preston*, proclaiming the Pretender at most of these Places; but on the Arrival of the King's Forces under General *Wills*, Brigadier *Honeywood*, and General *Carpenter*, they attack'd the Rebels with so much Bravery, that they soon began to cry out for Quarter, when upwards of 1400 Persons were taken Prisoners. At the same Time, the Duke of *Argyle* Commander in Chief of his Majesty's Army in *Scotland*, attack'd the far greater Number of Forces at *Dunblain*, commanded by the Earl of *Marr*, who had 9000 Rebels in Arms, when the Duke of *Argyle* had only 3500. The Battle indeed was very bloody, for near 900 Rebels fell at this Time, and on the King's Side rather more than half that Number. Soon after the Pretender himself arrives at *Dundee*, and set up his Standard at *Perth*; but finding the King's Forces marching against him, thought proper to make his Escape, and by this means the Nation was deliver'd from the Miseries and Calamities of a bloody

* *Oldmixon's History of the Stuarts.*

and intestine War, and once more from the Danger of an arbitrary, insolent and lawless Power. This same Pretender has sent his Son now to invade us, who has got together a considerable Number of Forces, little inferior to those in *Dumblain*; they have hitherto taken much the same Route, and I believe every true Friend to his Country, will join with me in wishing them much the same Fate: For he invades us as the sworn Enemy to our Religion and Liberties; and were it possible for him to succeed, we must be obliged to change Religion for Superstition, and a well constituted Government for Tyranny and Slavery.—His Son indeed is bold, and tells us, he will succeed in his Enterprize, or he will perish in the Attempt; but let us trust and hope, that there are Thousands and Tens of Thousands in this Kingdom, that are as brave, and as resolute, in a much better Cause; and are determined bravely to perish as *Britons*, rather than he should succeed in his wicked Attempts.—For consider, Can there be a Man, much rather can there be a Protestant, who wishes well to his King, his Country, his Religion and Liberties, that can possibly content himself, to sit down, and act a mean and scandalous neutral Part, whilst his Country is plundered, his Rights and Privileges invaded, and his fruitful Plains turned into an Acel-dama or Field of Blood.—That there is no *Englishman* that will act this mean and villainous Part, I cannot answer for; but sure I am, that he cannot be worthy of the Name of a *Briton* or Christian, who, with a detestable Baseness of Mind, sits down, and resolves to enter into all the mean Submissions and base Compliances, that the Change of Times may dictate to him.—Consider, my Friends, my Countrymen, my Fellow Subjects, that by this

Rebellion, every thing that is dear to us as Protestants, and as Christians, is now at Stake: Therefore now is the Time to exert yourselves, and shew yourselves Men: And for your Encouragement in the Discharge of your Duty, as Men, and as Christians, let us trust and hope, that Almighty God, who has hitherto done such *great Things for us*, will still preserve us in Times of Trouble.—But we are to remember, that it is always in the Use of Means that God affords his Blessing; and that it is a most arrogant Presumption to expect it upon any other Terms. And if we take a View of the several Steps that Providence seems visibly to have taken, to save us from the Evils threatned by this present Rebellion, we have still greater Hope for the Divine Protection.—When this Son of the Pretender was coming to invade us in a Frigate, attended with a Man of War, laden with Arms and Ammunition for his Use, one of our Ships of War providentially fell in with him, and so effectually disabled the *French Ship*, that she was obliged to go to *Brest* to be repaired. The Pretender indeed escapes in his small Ship, but without Men or Arms, or at most but a very few. This must greatly have weakned him at his Beginning. Since that I must own, several small Ships, or Transports, have found Means to get to him, either through the Dark of the Night, or Fogs of the Day: But I believe many more have been destroyed by Storms and Tempest; and add to this, what has been taken by the King's Ships, several of which have had Officers, Arms and Ammunition, which must of Course greatly have weakened the Interest of these Rebels.—But at the Time [I blush for my Countrymen when I name it] when the King's Forces fled from before the

Re-

Rebels, when they were in Possession of the City of *Edinburgh* and when we had hardly any Forces in the Kingdom to stop their Progress; Providence seems to have remarkably interposed; a general Confusion seized the Rebels, and their Councils were divided. The Officers were for coming forward to *England*, and pursuing the Advantage they had obtained; but the Soldiers could not at that Time be persuaded. They had fought for *Scotland*, they said, and they had conquered, or won it for their Prince, as they called him. So that they were obliged to come back again to *Edinburgh*, and did not attempt to come on to enter *England* for a considerable Time.—In the mean time our Forces were embarking at *Williamstadt*, with the Wind directly against them; but Almighty God, who upholds the Universe with his Arm, and has *the Wind in his Fist*, causes a sudden and extraordinary Change; the Wind blows fair, with a fresh Gale, and brought over to the Tower of *London*, in perhaps the shortest Passage ever made, we are told, 8400 Soldiers. These were welcome Guests to the Nation, which was almost defenceless, and gave Spirits to every true Briton.—These Things deserve to be considered and remembered as *the great Things God has done for us*.

But I must now proceed, *boldly and lastly*, to put you in mind, that if the People of this Kingdom will not *fear the Lord, and serve him in Truth with all their Heart*, and resolve on a speedy Repentance and Amendment of Life; but on the other hand continue *still to do wickedly*; we can have nothing to expect but that Almighty God, sooner or later, will give us up, as he has done

other Nations in like Circumstances, to our Enemies, till we are *consumed*. The Sword has been drawn a considerable Time between us and *France*, and longer against *Spain*; and when it will be sheathed again, God only knows: And if for the Sins of this Kingdom, God should permit these Rebels to go on and prosper for a Time, the whole Nation must necessarily be involved in one of the greatest Calamities, a Civil War. 'Tis possible we might be capable, for a considerable Time, to stand against the united Force of *France* and *Spain* at Sea; but when the Sword is drawn, and thrust into our own Bowels; nothing but the Divine Protection can possibly save us from Ruin and Destruction. While the Nation is in such Circumstances as these, if we continue in our Sins, in a careless Security, and live in open Violation of the Laws of God; while we are exposed to such eminent Dangers; If this should be our Case, I say, nothing can save us from being *consumed*.—For what good Reason can be shewn, why God in just Judgment to our Iniquities, should not suffer us to fall into the Hands of our popish Enemies, whose tender Mercies are cruel; till by their Tyranny and Oppression, by scourging and racking, and a Number of other Punishments which they will inflict on us, we become truly sensible of our Vileness and Impiety.—Can we think that God is not angry with us, for those Sins of Profaneness and Immorality; for our Drunkenness and Lust, which are daily and impudently committed in the Face of the Sun; for Swearing and Cursing, for which *the Land mourns*?—And shall *not God visit with his Judgments for these Things*?—*Shall not his Soul be avenged on such a Nation as this*? Jer. v. 9.

Nay, has he not already begun? Are not his Judgments spreading in several Parts of this Kingdom? Is there not a most violent and contagious Distemper raging among the Cattle, which has destroyed several Thousands? This surely must proceed from the Hand of God; and I hope will be look'd upon by the People of *England*, as a Warning to them immediately to repent of their Iniquities, lest he punish them seven times more for their Sins.

There are many People seem very sensible of the Necessity of a Reformation, and frequently talk of the great Expediency of it in others; while they who should be Examples, seldom, if ever, think of amending themselves; and yet this is the only Way to prevent the Ruin of a sinful People. There are a great many in the Nation who are ready to murmur at the present happy Establishment; and among other Things, are not afraid to speak evil of Dignities: They are making Attempts to reproach the good Government under which we enjoy our Rights and Privileges as united Protestants, against the Encroachments of *France* and *Rome*. Is it not strange that any Man should pretend, that the Nation has been in a State of Slavery for a great while; and that it cannot be worse, if he who now invades us should succeed? notwithstanding we all, in the Prophet's Expression, sit under our own Vines, and our own Fig-trees, and there is none to make us afraid.—That such as are Friends to Popery should talk in this manner, and endeavour to disturb the publick Peace and Tranquillity, is no Wonder: But is it not astonishing, that any Man that pretends to the Name of a Protestant, should be ready to join with them, in their present wicked Attempt?

We

We daily hear of Rumours spread about in the Kingdom, as tho' it were but to little Purpose to make a Stand against our Enemies; whom they represent so formidable and so terrible, as tho' they were capable to drive a whole Kingdom before them. What! Is it of little Importance to be liable to the most severe Sufferings the human Nature can be exposed to? Fire and Sword carry Mercy with them, if compared to the complicated Mischiefs of Antichrist enraged, conducted by the Sons of those very Murderers, who were the Instruments of the *Irish* Massacre. Under these Circumstances surely, to die in the Field, or conquer, ought to be the Resolution of every *Briton*. Sometimes we hear of a fresh *French* Invasion, in order to sink the Spirits of those who wish well to the Interest of their Country.—These Things which we hope exist no where but in their own Imaginations, are calculated with a View only to keep up the sinking Spirits of a wicked Party in this Kingdom; who are continually sowing the Seeds of Faction among his Majesty's weak, but otherwise good Subjects: So that a wise Man can hardly tell which to wonder at most; whether the Art or wicked Cunning of those who raise and spread these false Reports, or the Weakness and Folly of such as readily believe and propagate them.---- But, bad as the Nation is in general, yet if we will now in good earnest resolve on a deep Repentance for our Sins; if we will now *only fear the Lord and serve him in Truth*, with all our Hearts, there is still Reason to hope for the divine Protection which has hitherto preserved us. And lest we should be too forgetful of this important Duty, our most gracious Sovereign has thought proper to put us in mind of it, *by appointing this Day for a publick*

a publick Fast to be kept throughout the Kingdom; that we by our united Prayers and Supplications to Almighty God, may obtain Pardon for our manifold Sins and Iniquities, and be blest'd with Success in our present Difficulties. By which his Majesty has in effect told us, whatever Dependance he has on the Greatness and Number of his Forces, he is desirous of obtaining the divine Protection. In this he follows the pious Example of King *David*, who would *not trust in his Sword nor in his Bow, but in the Lord his God*, who had done such great Things for him. And if we can by our Humiliation prevail with God, to concern himself for our Deliverance, who then can be against us? *If the Lord be on my Side, says David, I will not fear what Man can do unto me.* And now, how secure should we be of Victory over these Enemies of our Peace, were it not for those crying Abominations so abounding in the Nation.—Wherefore let us all immediately resolve upon a speedy Repentance and Amendment of Life.—Let us make humble Confession to God of our own Iniquities, and of the Iniquities of the Nation in which we dwell.—This is the only Way to turn away the Divine Anger, *that we perish not.* We have seen the great Things God has done for us; let us adore his omnipotent Power, and his infinite Goodness, so peculiarly manifested in the many great and extraordinary Events that I have set before you.--- Let us acknowledge the Hand that has wrought out such great Deliverances; and celebrate his adorable Perfections, so illustriously displayed:--- And let us learn, from the Consideration of former Mercies, to rely on him for Deliverance, in our present Troubles. This was the Practice of King *David*; and in this he deserves to be imitated

tated by us: He was not only thankful for past Deliverances, but having praised God for his Escape out of the Snares of his Enemies, *as a Bird out of the Snare of the Fowler*; he immediately adds, *our Help*, that is, our Trust and Dependance for the future *is on the Name of the Lord which made Heaven and Earth*.

To him therefore who by his peculiar Providence has hitherto deliver'd us, and on whom we trust for Deliverance in our present Troubles;—to him, I say, let us ascribe Honour, Glory and Dominion for ever.

F I N I S.



Lately Published, (By the same Author)

*The Goodness and Love of God manifested
to a sinful World in the Gift of his Son.*

A SERMON preached on a Christmas-Day.—Sold as above.

sted
Son.
mas-